Regd. No. L.-2

ان الدين عند الله الاسلام

Digitized By Khilafat Library

# The Review of Religions

Editor—A. Q. Niaz, B.A.

Vol. XXXIX, No. 8

August, 1940

## CONTENTS


- Will Mr. Gandhi Admit ?
  —Professor M.
- The Indo-Aryans and their Religion
  —Pandit Rudra Deva
- Religious Truth is a Great Blessing
  —Seith Abdullah A
- Reviews


*The Review of Religions* is an organ of the Ahm
Movement which represents the pure and true Islam.
open to all for discussing problems connected w
religious and spiritual growth of man, but it does not
responsibility for views expressed by contributor

QADIAN
Punjab : India

Digitized By Khilafat Library

# IF . . .

# YOU WANT TO KNOW

**What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally & spiritually**

## *READ*

# AHMADIYYAT OR THE TRUE ISLAM

**By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad**
HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

*The book deals in a simple and lucid manner, briefly but fully and completely, with all the different aspects of the teachings of Islam.*

## BOOK DEPOT, QADIAN, Pb., India

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Shaikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya Qadian, Punjab, India.

The

# Review of Religions

Vol. XXXIX AUGUST 1940 No. 8

Digitized By Khilafat Library

نحمدہ ونصلی علی رسولہ الکریم

## WILL Mr. GANDHI ADMIT?

[Mr. Gandhi's non-violence lost all its practical appeal recently when the Congress High Command voted against it—so far at least as the twin danger of foreign aggression and internal disorder was concerned. Nevertheless, and without an apology, Mr. Gandhi addressed an appeal to every Briton not to resist the threatened German invasion of England. Such serious pursuit of an idea must naturally lead Muslims to ask Mr. Gandhi how, when Muslim political philosophy provides for the use of violence on occasions, can Muslims be reconciled to Mr. Gandhi and the Congress of which he is the *de facto* leader? The question is of some practical importance. It is yet another symptom of that deeper conflict between Islam and Hinduism which goes on in India.—*Ed.*]

All Mr. Gandhi's writings make interesting reading—particularly so his answers to questions. In a recent issue of *The Harijan* he has answered a Muslim correspondent's question on non-voilence. There are, of course, many questions which can be put on the subject. Answers to these may be anticipated—so often have they been asked and answered. The question which this Muslim correspondent has put is rather clever and the answer it has drawn out is of more than passing interest. To understand the question and the answer, it is necessary—just a little—to go behind the mere words and get at the

Digitized By Khilafat Library

minds and the motives which have determined the words. When two minds and two motives struggle against each other, the words are only symptoms and signs of processes and purposes which seek expression—often suppressed expression—through them.

Mr. Gandhi has long been known as a very able leader, and an equally able writer and controversialist. He has also been known and—recently—has preferred to be known as a teacher with a mission for India and the world. Throughout these different roles he has claimed for his political and philosophical views, and for his methods, the important merit of promoting unity and agreement between the two well-known and notoriously disunited and divided communities of India, the Hindu and the Muslim. He has claimed success for his philosophy and for his methods in these terms. The All-India National Congress whose policy, outlook and creed, he has shaped during the last twenty years or so, claims to be an Indian national organisation which has room in it for both Hindus and Muslims. If anybody said that Indian Muslims, on the whole, have remained quite unimpressed by the Congress and its Gandhian leadership, it would be denied by every Congressman and by Mr. Gandhi. It would take one too far afield to examine the case on the two sides, nor has it anything to do with the purpose in hand. It should be enough to say that the question which the Muslim correspondent has put to Mr. Gandhi is both evidence and argument for Muslim antipathy to India's National Congress.

Says the Muslim correspondent:

> We Muslims believe that the Prophet's life was wholly directed by God and truly non-violent, though not in your sense of the term. He never waged an offensive war, and he had the tenderest regard for the feeling of others, but when he was driven to a defensive war, he drew his sword for a holy war, and he permits the use of the sword under conditions he has laid down. But your non-violence is different. You prescribe it under all conditions and circumstances. I do not think the Prophet would permit this. Whom are we to follow—you or the Prophet? If we follow you, we cease to be Muslims. If we follow the Prophet, we cannot join the

Digitized By Khilafat Library

Congress with its creed of extreme non-violence. Will you solve this dilemma ?

It would be foolish to think that the correspondent is in any serious doubt whether he should follow the Prophet or Mr. Gandhi. His motive is only to bring out the implications of the creed which Mr. Gandhi has stamped on the Congress and to show that these implications bar the entry of Muslims into the Congress and if, accordingly, Muslims fail to enter the Congress, not they but the Congress is to blame. There is no question here of the political policy of the Congress. That may or may not be acceptable to Muslims. On this no doubt an endless argument goes on with which Mr. Gandhi's correspondent does not seem concerned. His concern is with the philosophical difficulty which the Congress creed and Mr. Gandhi's teaching entail for Muslims and which seem rather to show that great Hindu minds have no intention of running this National Congress as a frankly political body, but mean rather to use it to control and to determine the philosophical—which often means the religious—opinions of those who enter it as its members. This is to say that national leadership in India is duly, or unduly, biassed by the religious outlook of the Hindu—that is to say by far the larger—community in India. How can it, therefore, hope to promote political unity in India ? Nor does the correspondent seem unaware of Mr. Gandhi's favourite defence which, of course, is to say that whatever he teaches, that every good teacher must teach, and that at least the Prophet of Islam does in fact teach. The correspondent, accordingly, puts the difference as simply as he can. Mr. Gandhi teaches non-violence under all conditions and all circumstances. The Prophet does not. How then can Muslims who follow the Prophet be reconciled to Mr. Gandhi and the Congress ?

Curious as it may seem Mr. Gandhi's defence is still the same—there is no difference between his and the Prophet's teaching !

Writes Mr. Gandhi :

I can only answer that, since you notice the difference,

Digitized By Khilafat Library

you should unhesitatingly follow the Prophet, not me. Only I would like to say that I claim to have studied the life of the Prophet and the Quran as a detached student of religions, and I have come to the conclusion that the teaching of the Quran is essentially in favour of non-violence. Non-violence is better than violence, it is said in the Quran. Non-violence is enjoined as a duty; violence is permitted as a necessity. I must refuse to sit in judgment on what the Prophet did. I must base my conduct on what the great teachers of the earth said, not on what they did. Prophethood came not from the wielding of the sword, it came from years of wrestling with God to know the truth. Erase these precious years of the Prophet's life and you will have robbed the Prophet of his prophethood. It is these years of his life which made Muhammad a prophet. A prophet's life, after he is acknowledged as one, cannot be our guide. Only prophets can weigh the works of prophets. If a civilian can judge the merits of a soldier, a lay-man of a scientist, an ordinary man may judge a prophet, much less imitate him. If I handled a motor-car, I should surely run it and me into the danger zone and probably into the jaws of death. How much more dangerous would it be then for me to imitate a prophet? When the Prophet was asked why, if he could fast more than the prescribed times, the companions also could not, he promptly replied: 'God gives me spiritual food which satisfies even the bodily wants; for you He has ordained the Ramadan. You may not copy me." I quote from memory.

It is impossible to say what Mr. Gandhi means particularly in the latter part of his answer. Does he mean that the Prophet's wars were an example of non-violence and too subtle to be of any relevance or help to ordinary human beings? Does he think that violence can sometimes be non-violence? Or, is he only clouding the issue? If violence can sometimes be non-violence, Mr. Gandhi's use of the terms must be very extraordinary indeed. On the other hand, it seems unkind to think that Mr. Gandhi is only trying to cloud the issue. There is at least no deliberate attempt to cloud anything. But there is certainly an attempt not to admit something for fear of giving offence to Muslims. If war whether defensive or offensive is not violence, what else is? If Mr. Gandhi would not judge nor imitate the conduct of the Prophet—in so far as it consisted of war and violence—is it not because he prefers to be silent

Digitized By Khilafat Library

about a part of the Prophet's life which does not seem to him to be wholly good and exemplary? This inability to judge, if serious, can only mean that his judgment—about the violent part of the Prophet's conduct—is on the whole adverse and negative. And this at least Mr. Gandhi should admit. In fact, does he not clearly admit it, when he says that prophethood came not from the wielding of the sword, but from years of wrestling with God to know the truth? And even more clearly when he says that his own conduct must be based not on what a teacher does but on what he says. No Muslim will feel complimented by this distinction. In fact if the distinction turned out to be true and necessary in the case of any teacher, that teacher would lose all respect for Muslims If Mr. Gandhi thinks that when he says that the Prophet's teaching was better than his conduct, Muslims would feel complimented, he is sadly mistaken. One should not be surprised if this part of Mr. Gandhi's answer gives serious offence to Muslims. For Muslims, the Prophet's teaching and his example in all matters are one. If anything, the example is more important, more relevant, and more eloquent than the teaching. If teaching were more important than example, God might have dispensed with the raising of teachers. He might only have rained books from heaven or at the most sent only authors and not moral exemplars to guide mankind. Mr. Gandhi seems only to follow those Christian critics of the Prophet who suggest that the Prophet's Meccan life was very good, but his Medinite life a kind of lapse which may be condoned on the application of a slightly lower standard of morality. "Erase these precious years of the great life," he writes evidently of the Meccan years, "and you will have robbed the Prophet of his prophethood." The Medinite years, according to Mr. Gandhi, do not matter. But, according to Muslims, the Medinite years are quite as essential to the prophethood of the Prophet as the Meccan years. It is difficult to say which are more important. Mankind have to face situations of both

Digitized By Khilafat Library
kinds—so the example which the Prophet set during both periods is important. In fact it redounds to the glory and distinction of the Prophet of Islam that he was given the opportunity and the grace to demonstrate the virtues both of poverty and of power. The Meccan and Medinite periods of his life set the example to both sides of human life, they show the way to us in both situations and tell us what we are to do when we are weak and oppressed, and what we are to do when we are strong and capable of dealing with the oppressor. The writings of Mr. Gandhi and those of some of his friends give the impression that Indian Muslims would rather use violence than non-violence for the political advance of India. When Mr. Gandhi counted the famous Ali Brothers among his friends and followers, he often wrote in this strain, and often said how, for his sake, stalwart Indian Muslims had decided to give up violence. Such an impression would be wrong in the extreme. Violence under the conditions which obtain in India under the British is utterly out of question. Non-violence therefore is a necessity with Muslims as it is with Hindus. With many Muslims, however, violence and even non-cooperation with and disobedience of constituted authority is reprehensible—which is not so with Mr. Gandhi. If Indian Muslims still debate with Mr. Gandhi over the merits of violence and non-violence, it is because they think that Mr. Gandhi is interested in a comparison between his own—which is now popularly also regarded as the Hindu—teaching and the teaching of the Prophet of Islam. There seems little doubt that the way Mr. Gandhi pursues the subject strongly suggests that at heart he really wishes to compare his own teaching with that of Islam and hopes that the latter would be put into the shade. He has, of course, every right to do so. Muslims would not quarrel with him over it. What they would and do seem to quarrel about is Mr. Gandhi's strange way of saying a thing and yet not saying that he has said it. He regards non-violence every time better than violence. If he is confronted with the implication that he must, therefore,

Digitized By Khilafat Library

regard the Islamic teaching (which admits violence at least under certain circumstances) as inferior to his own, he protests, with what reason, it is impossible to say.

In the present answer his defence is the usual one. He thinks that Islam, as every other religion, teaches what he teaches—so there is no difference, and nothing to choose between his teaching and that of the Prophet. As he claims to have knowledge of the life of the Prophet and the Quran it is little use quoting the Quran against him. But he seems well aware that the Prophet's example leaves no doubt that he used violence on certain occasions and that he regarded the use of such violence as both honourable and dutiful. He, however, distinguishes between what a prophet says and what he does and thinks only the former important. From this it is obvious that Mr. Gandhi regards his own teaching as true and valuable. If he also regards the Prophet's teaching as true and valuable, it is not in spite of any difference between the two. It is because there is no difference between them. The standard of truth is still Mr. Gandhi's. If he is willing to hold in some respect the Prophet's teaching it is because he sees no difference between the two, or is prepared to ignore the difference, out of regard for Muslim sentiment. But doubt suggests that by ignoring an obvious difference between the two teachings, Mr. Gandhi only hopes that if he goes on hammering in his own, Muslims who become impressed by it and who will also see the too obvious difference between his own teaching and that of the Prophet, will ultimately turn away from the teaching of the Prophet and embrace that of Mr. Gandhi. Only sensitive Muslims like Mr. Gandhi's present correspondent see what is going on around them and try to clear the air, but—and thanks to Mr. Gandhi's subtlety—with no results.

Many who have heard of Mr. Gandhi's doctrine of the equality of religions have wondered what this equality could possibly mean. In the present case

Digitized By Khilafat Library

also he uses this doctrine of equality in defence. The religions are equal, even as they are, says Mr. Gandhi. It is certainly a compliment to other religions. How far it is seriously meant one cannot say. Somehow those who use this method of complimenting other religions, continue still to stick to their own. Nor is there any practical evidence that there is room in their hearts or in their daily lives for things which are valuable to other religions. On the other hand, how can teachings which are different be equal? How can two teachings one of which bans violence on all occasions, and the other which does not do so, be equal, unless it is by a philosophical trick which destroys the distinction between good and evil and between truth and error?

Islam also teaches the equality of religions. But it makes clear what is meant by equality. The religions as they are, are not equal. They have become interpolated. Many were meant only for a by-gone age or only for a section of mankind. Islam is frankly superior to them all because it is so far quite free and promises to remain free from all interpolation. It was designed to meet and actually does meet the needs and aspirations of all mankind. Still, the religions are equal, because they are equal in their origin. They have all had their origin in God and through messengers sent by God. This is the only legitimate sense of equality. This is what Islam teaches. Any other sense of equality cannot hold, certainly not Mr. Gandhi's which regards different teachings as still somehow equal. Doubt again suggests that this obviously very strange doctrine of equality is motivated by Mr. Gandhi's desire to make the religious question seem unimportant, to put a moral ban, as it were, on Islam—and Christianity—extending their influence by missionary effort.

Lahore: M. ASLAM.

Digitized By Khilafat Library

# THE INDO-ARYANS AND THEIR RELIGION*

For a proper appreciation of the history of any people some knowledge of chronology and geography is indispensable. As Richard Hukluyus said: "Geographie and chronologie are the sunne and moone, the right eye and the left eye of all history."† In our study of Indo-Aryan history, therefore, we must keep our eye on a map of the world.

Hindustan or Arya Vartt (literally, a country into which the Aryans poured again and again) is in fact a sub-continent rather triangular in shape. For the purpose of this article it is unnecessary to describe the geography of India in detail, but a passing reference to some physical features of the country is unavoidable.

The first thing that strikes us is the fact that an impassable barrier of mountains cuts it off from the rest of the world in the north, and the sea cuts it off similarly in the south. In this respect India may be said to resemble Great Britain, the only difference between the two being that whereas Great Britain is an island surrounded by the sea completely on all sides, India has a land frontier, too, along which lies a chain of high mountains, impossible to cross except through a few difficult passes.

With an area of about 1,500,000 square miles, India has a coast line 3,400 miles long. The length of the country from north to south is a little less than 1,900 miles, while from the mouth of the River Sindh (Indus) to the bend of the Brahmputra in the east, where it emerges into the Indian plain, the distance is very nearly the same. The highest peak in the Himalayan range is more than 29,000 feet.

From these snow-clad heights, a number of rivers

*Translated from Urdu.
†As quoted by Vincent A. Smith in his *Oxford History of India.*

Digitized By Khilafat Library

flow into India, the chief among them in the north being the Indus, the Ganges and the Brahmputra, of which the tributaries, hundreds in number, cover the northern plain like a far flung network. From the Vindhyachal range there flows out the Narbada which empties into the Gulf of Cambayat. The general lay of the land in the southern peninsula is rather different than in the case of the Indo-Gangetic plain. Along the two coasts run two ranges of mountains called the Eastern and the Western Ghats, and to name only a few of the most famous rivers, we have the Mahanadi, the Godavari, the Krishna and the Kaveri.

To this practically isolated sub-continent access can be gained in the south only by the sea which for centuries was the most perilous mode of travel of which the science and the techinque has been perfected only lately. The most notable contact of foreigners with India through the sea took place in 1498 when the Portugese under the famous Vasco da Gama found their way to Calicut, followed gradually by traders of many other European nations.

From the side of its land frontiers, successive waves of conquest have rolled over India during the centuries of which history has record. All these burst upon the country through the passes in the north-west for the passes in the Himalayan range at other points can be negotiated only with extreme difficulty. The way from the Pamirs to Gilgit, from Tibet through Leh, and the one which follows the course of the river Sutlej, as well as the one through Sikim, are all practically useless for large scale movements. Contact with the outside world on the north-east is made extremely difficult by high mountains and dense forests. Thus the only door leading into India on land lies in the north-west, and prior to the development of the science of navigation whatever international trade there was with India passed through the Khaiber, the Tochi or the Bolan Passes.

There has been a period in Indian history when Persia, Afghanistan and the north-western districts of the Punjab formed parts of the dominion of one and the

Digitized By Khilafat Library

same ruler;* while the country south of the region now known as Sialkot, as far as the districts of Meerut, Saharanpur and Dehra Dun, was embraced by another political unit. Further towards the east there were two more settled regions with a fair degree of culture to their credit. But to the country beyond Jhansi in the south and Allahabad in the east there is no reference to be met with in the literature of the Vedic Period, although in the Epic and the Buddhist Periods we come across references to Surat and Bharauch in the south. We are also introduced to Ceylon of which the name in ancient days was *Lanka*. In the east the records mention Patliputr (Patna), Vaishali (modern Banya Basarah) and Shravasti (modern, Sahat Mahet, district Gonda). We also read of Sarnath, Gaya, Ajudhya and Kashi. When we take from the Ramayan the names of Chatrkut (in district Banda, U. P.) and Panch-vati (district Nasik, Bombay Presidency) we cover practically the whole of the country.

Now who were the people that lived in these regions? Were they Aryans, or they belonged to some other race? If they were not Aryans, then where did the Aryans come from? When the Aryans came and took possession, what happened to the original inhabitants? Were they all annihilated? or enslaved? or simply driven off towards the south and east? These are questions of absorbing academic and practical interest as they have a deep bearing upon some of the vital social and religious (not to speak of the political) problems confronting India today. Out of the numerous communities inhabiting India there are, besides, more than one who claim to represent the original inhabitants, but ethnologically and philologically the claims of all these can not be accepted as true, and a choice has to be made.

In the population of India the following seven racial types can be easily distinguished:—

1. Inhabitants of the North-Western Frontier

* Darius, son of Hystaspes (521 to 485 B.C.)

Digitized By Khilafat Library

Province, the Baluchis, the Barahuies and the Afghans. These are of Turko-Iranian blood.

2. Inhabitants of the Punjab Rajputana and Kashmir. A large majority of them are Jats, Khatris or Rajputs. They are understood to be Indo-Aryans.

3. The Mahrattas, the Kunbi and the people of Coorg, believed to be Scytho-Dravidians.

4. Inhabitants of those parts of U. P., Behar and Rajputana which are represented by the Indian States of Bharatpur, Alwar, Khetari, etc., who are supposed to be Aryo-Dravidians.

5. The Brahmans and Kayasthas of Eastern Bengal and Assam, generally supposed to be Mongolo-Dravidians.

6 The Lepchas of Sikim and Darjeeling, etc.; the Limbu, Murmi and the Gurung of Nepal; and the Bado and Memi of Assam, generally taken to be of Mongol origin.

7. People like the Sonthals of Chhota Nagpur, the Paniyams of Malabar, and most other elements comprising the population of the Southern Peninsula. They are understood to be descended from more or less pure Dravidian stock.

In the features of these various types—their complexion; hair; the shape of nose, head or cheek-bones; in the colour of their eyes, etc., there are irreconcilable differences which have forced ethnologists to the conclusion that they represent separate racial strains. Some of them have long heads, flat noses, short statures, and an extremely dark complexion. Others have thick lips, heavy ears, bushy eyebrows, a pale yellowish complexion: their bodies have the appearance of being well knit but they are not as strong as they look. Yet others have a fair complexion and regular well proportioned features; and so on.

The most good looking are the Kashmiris, the Punjabis and the Iranis, while the most clumsy and

Digitized By Khilafat Library

unimpressive are the Lepchas, Murmis. etc.; and there are variations on these basic types in which one of these types or another gains predominance. In addition to this there is the confusion caused by the infiltration of one type into localities inhabited by another. All these factors make the study very interesting though rather difficult in some respects.

The changes that have taken place in the physical features of the people, evidently, must be due to large scale imigrations and a slow but steady admixture of blood. It is a common enough experience that when a group of people go to settle in a distant land of which the physical features and the climate are radically different, a slow alteration takes place in their habits as well as their features and complexion. Among the Marwaris of Bikaner, Jodhpur, Hissar, Alwar and Jaipur, etc., there are many families with large commercial interests in places as far apart as Chitagong, Calcutta, Madras, Bombay, Surat and Karachi; and members of these families have to move about frequently between these places to watch over their business interests. No alteration takes place in their physical build or their habits. But their *Munims* (local managers) at the various places, who get settled there practically for good, gradually tend to get absorbed into the local types. This shows how potent, in the long run, is the effect of local surroundings upon the characteristics of any people.

Many scholars hold the view that the original inhabitants of India were over-powered by foreign invaders and gradually driven towards the south. Many of the invaders brought their wives and children with them, but many took to wives daughters of the conquered people and a racial admixture began to take place. The attack from the north-west was the most serious, sustained, and the most heavy. As the original inhabitants of the country yielded gradually in the face of this enormous pressure, they moved towards the east and the south, driving the inhabitants of these regions as they were themselves being driven by the foreign invaders.

Digitized By Khilafat Library

It is also believed by some that attacks on India took place from the east and the south as well, but the weight behind these was not sufficient and the waves subsided ere they had penetrated into the country very far, though in those parts where these waves entered India, traces of them could be seen distinctly even to-day. In India, therefore, a dislocation and dispersal of racial groups through large scale movements and the consequent intermingling of bloods has been going on ever since the dawn of history. All the races and types found in India to-day are by no means native to it. Some of them are representatives of the original inhabitants while the rest are the descendants of conquerors from the north-west, the east or the south.

## The Original Inhabitants

Many historians believe that the Dravids, dark in complexion, with long heads and flat noses, were the original inhabitants of India. The Aryans were exactly the reverse of this: fair complexion; round head; oval face; prominent nose—tall and heavier in rib and bone. The colour of their eyes and hair differed in different countries over which the lay distributed. In places they had black hair and blue eyes; in others brown hair and blue eyes, or both eyes and hair black. Some people are inclined to the view that these Aryans were the original inhabitants.

According to Professor Huxley the Dravids of India and the aborigines of Australia both belong to the same race. In the language of the aborigines of Australia some Dravidian words have been discovered, and this circumstance has given great support to the view held by Professor Huxley. Another opinion is that in the remote ages Australia, India, Madagascar, and Africa were all joined together, forming one continuous mass of land called Limuria—all peopled by one and the same race. Should we take even the African negroes to belong to the Dravidian family, there would be no harm because in them too are to be found the ethnological characteristics of the Dravids. Sir William Turner made a deep study of the measurements of

Digitized By Khilafat Library

their heads and noses, and the conclusion he arrived at was that the people of Madagascar differed slightly from the Aborigines of Australia. Sir William Turner also put forth the view in this connection that the people of the Andaman Islands and the Philippines were of Dravidian stock too. Between the Aborigines of Australia and the Indian Dravids there are many points of resemblance, but there are some important differences also which cannot be ignored. That is why the Dravids are now generally understood to have belonged to two branches originally.

Sir William Hunter also divides the Dravids into two branches and holds that both were found in India. In the hill districts of Behar, in the Sonthal Parganas, Bhagalpur, etc., peculiar dialects of a unique language are spoken. Professor F. Max Muller has given a collective name to them; he calls them the *Munda Languages*. The people speaking these dialects are known as *Kols* and the language which they speak is understood by philologists to belong to the Austric family.

Sir William Hunter holds the opinion that these Kols represent one branch of the Dravids, while the other branch is represented by the people we usually speak of as the Dravids, *i.e.*, people in the south who speak languages of the Tamil family. The Kols spread over the country from the north-east and the Dravids from the north-west, so that the Punjab too was inhabited at one time by the Dravids now found only in the far south. Even Baluchistan was peopled by them. In Baluchistan we have a kind of people called Barahuies. The language spoken by the Barahuies does not resemble any of the dialects spoken in the neighbourhood, but has a striking resemblance to Tamil. This circumstance shows that people now found in the south were driven there from regions in the north for history has no other record to explain this resemblance. The Barahuies, for geographical reasons, have lived in isolation, preserving features of their ancient language in tact; while their

Digitized By Khilafat Library
brothers in more fertile and easily accessible regions were dispossessed by the invaders and driven south.

Some scholars, however, do not agree with the view that the Kols came to India from the north-east; they say that people coming from north-east should have possessed Mongol characteristics, which the Kols do not. In view of the principles formed by anthropologists and ethnologists to distinguish racial types, the Kols could not be taken to belong to the Mongol family.

However, this much is clear in any case that since the days of yore the population of India has embraced a queer admixture of races and types. That is why ethnologists sometimes speak of India as an ethnological museum. In his *Oxford History of India*, Vincent A. Smith writes:—

> "From the human point of view India has often been described as an ethnological museum in which numberless races of mankind may be studied, ranging from savages of low degree to polished philosophers..... That variety of races and languages, manners and customs is largely the cause of the innumerable political sub-divisions which characterise Indian History. Megasthenes (400 B.C.) heard of 118 kingdoms and the actual number may well have been more. Even now native or protected states, small and great, may be reckoned as about 200.' *

The threads of Indian history are picked up in the north-west, but Smith has put on record in his book the protest of an Indian historian, belonging to the south, that this should not be so. "An enthusiastic southern scholar," he writes, "has expressed the opinion that the scientific historian of India ought to begin his study with the basin of the Krishna, of the Caveri rather than the Gangetic plain as it has been long—too long—the custom!" Some scholars, thus, seem to favour the view that a departure should be made in the age-old practice of beginning Indian history with events which took place in

---

* Introduction.

Digitized By Khilafat Library

north-western India. No great scholar of a recognised calibre, however, has so far ventured to make such a radical change in the method of treating Indian history, though all admit the importance of the history of southern India.

Working along lines usually followed in unravelling the secrets of the undated periods of human history, scholars have tried to explain the presence of so many strains in the population of India. In fixing the dates of events during such periods, the most useful method is "synchronism," which is as follows: In the case of an event of which we do not know the date, we try to discover some evidence clear enough to show that the event in question took place either before or after or at the time of another event the date of which is known. This method is also called chronological synchronism, and sometimes it is called old style synchronism. The date of Chandra Gupta Maurya was not preserved in Indian records, and was discovered only by means of synchronism. Passing through Sawat and Bajour and crossing the Indus at a place called *Und* or Ohind, when, in 326 B.C., Alexander the Great conquered a slice of India, and in Taxila had a talk with Rajah Ambhi about the rulers of other parts of the country, he had many historians in his retinue who in their records make mention of Rajah Chandra Gupta Maurya of Magadha Moreover Greek history shows that the Bacterian ruler Selukos Nikator and Chandra Gupta Maurya were contemporaries to some extent. On the basis of this chronological synchronism a definite date was easily assigned to an event of which the date had not been preserved.

The other kind of synchronism may be called "sociological synchronism." Bearing in mind the operation of a known set of causes to produce a known result, when we come across a similar result in the pre-historic periods or in the periods of undated history, we assign a similar cause or set of causes to it.

At the present time we see that the most im-

Digitized By Khilafat Library

portant factor to contribute to ethnological changes is international marriage, voluntary or forcible. Forcible international marriages take place only when a clash occurs between two races and one of them goes under. In these days we have seen the emergence in India of a racial type called Eurasian – *i.e*, a mixture of European and Asiatic blood. From this we can safely conclude that the intermingling of racial strains in Ancient India must have been due to somewhat similar social and political conditions.

We know that with the coming of Alexander the Great, Greek blood found its way into India, giving rise to a new type which could be easily distinguished. We also know that Chandra Gupta Maurya married a daughter of Selukos Nikator. Besides, a number of tribes in Central Asia connect their lineage with the Mecedonian Conqueror. In *Travels into Bokhara*, etc., by Burnes, we read as follows :

> " Kleophis, queen of the Assakenoi, was reputed to have borne a son to Alexander. There are no less than eight chieftains in the neighbourhood of the Oxus and the Indus all of whom claim the honour of descent from Alexander .....The chieftains referred to are : (1) the former Mirs of Bakhshan. (2 to 5.) the cheifs of Darwaz, Kulab, Shignan and Wakhan. (6 to 8) the chiefs of Chitral, Gilgit, and Skardo."*

Apart from this many other people in Kashmir and Central India take pride in their connection with Greek blood. For instance the Tungani soldiers taking part in the famous battle of Yarkand in 1835 traced their descent to the family of Alexander.

Having defeated Porus, who was the ruler of the region between the rivers *Hydaspes* (Jehlum) and *Akesines* (Chenab), Alexander had to cope with the Mallai (Malav) and Oxydro-kai (Kshudrak) Confederacy of which the country lay between the Ravi and the Beas. But by Malwa, to-day, we understand

* 2nd edition, Vol. II, pages 186 to 190.

Digitized By Khilafat Library

that part of Central India which embraces the Indian States of Indore, Dhar, Dewas and contains the ancient city Ujjain. Which shows that the people called Malo must have moved off to Central India at some later date? When we come across evidences of Greek influence in Bikaner State even to-day, we have to pause and take notice. The rams-head on the hilts of swords and daggers tells us that the forefathers of these people came into contact with Greek influence and then were forced by pressure into the desert where, in isolation, they preserved evidences of that influence longer than was the case with some other tribes.

Systematic study of ancient inscriptions, old coins, buildings and monuments, ancient traditions and literature and the testimony of foreign travellers has brought to light a wealth of historic material. These sources reveal that prior to the Greek invasion there was communication between India and the Bectarian kingdom beyond her border, and there is ample evidence to show that between 290 B.C. and 50 A.D. a good deal of foreign blood mixed with the blood of the races inhabiting Northern India at that time.

The next wave of foreign invasion to sweep in the direction of Northern India was in the second century B.C. when Iran was governed by Achemenian kings. These invaders were called Scythians. In the *Encyclopædia Britannica* the original homeland of these fierce hordes is given as the southern portion of Russia. In India the Scythians were designated as *Shak* and the Chinese people called them Sse. Then came *Yu-chis* and the *Huns*, to be followed by the Parthians. In the face of this pressure the Scythians slowly yielded ground and edged their way down into the Punjab and Baluchistan. The town now known as Sialkot was founded by them. These waves of foreign hordes continued to ebb and flow along the north-western border regions of India well into the 6th century A.D.

In 643 A.D. a body of Arabs descended on the Makran coast, and in 712 A.D. the youthful but

Digitized By Khilafat Library

daring Mohammad bin Qasim obtained a firm hold over Sindh.

Thus it happens that in the present-day population of India ethnologists find evidence of so many different strains of blood. But so far we have been dealing with people who were tall, with fair complexions and regular well cut features—in fact people who were very much the same as the Aryans. In India, however, we also come across people who differ radically from the above type. Now where did these people come from ?

History fails to give a clear answer to this question. We can only conjecture that they must have come from the east or the north-east, because in physical build and other characteristics they do not seem to have any affinity with the people found beyond the eastern and north-eastern boundaries of India. Moreover, as the main body of this puzzling type is found only in the southern parts of the country, most historians content themselves with an easy way out of the difficulty, which also fits in with the facts of the case, by assuming that this type represents the original inhabitants of the country who, in the face of the steady pressure of invasions from the north, were gradually driven south.

This view has been favoured by European scholars. But those Hindus who claimed that the Vedas were given to the Rishis in India were inclined to call it into question. Followers of the modern movement among Hindus called the *Arya Samaj* are more emphatic than others in claiming that the Aryans were not foreigners who gradually settled in the country they had conquered, but were the original sons of the soil. This claim of the Arya Samaj springs from motives connected with religion, but by the Hindu political leaders, too, the advantage of such a claim has been well appreciated. When the Hindus are day and night calling upon Europeans to clear out of India, it is rather disconcerting to be told that they are as much of aliens on Indian soil as the Europeans, because, if that is the case, the foremost right to freedom in India

Digitized By Khilafat Library

would belong not so much to the Aryans as those who lived in this land before the recurring waves of foreign invasion began to swamp them. On these grounds the political aspirations of Hindu India were strongly inclined to accept the view that the Aryans were native to India. But in the discussion which ensued on the point, European scholars got clearly the best of it, so that now this view is seldom boldly and publicly set forth.

In the literature of this controversy the well-known book *Vedic India* by Zenaid A. Ragozin is deserving of special attention. This great scholar proved on the basis of the Rig Ved, mandal 7, sukt 18, mantra 7, that among the Aryans was included a ruling race of people who entered India from outside. Professor Ragozin calls this race by the name *Tritsu*, and says that at the time of the Vedic Sudas the Punjab was peopled by the Dravids, *Puru* having been another name of the same. Puru, in fact, was the name of a Dravidian Rajah whose tribe came to be called after him.

Ragozin also says that the Dravids were a people of non-Aryan stock who owed their civilization to a leader of the name of *Kaushik Vishwamitra*. This word *Kaushik* is of special significance because its interpretation on the part of those Hindus who try to reconcile the authority of the Vedas with their claim that India is the native homeland of the Aryans, differs materially from its interpretation on the part of European scholars.

The European view connects Kaushik with *Kassu*, or the well-known Kassite race which is known to have inhabited Central Asia. These people overflowed from Media at one time, advancing in two directions into Mesopotamia and Iran. The branch which poured into India was led by the Kaushik Vishwamitra who, on the north-western frontier of India, had to fight against *Vashista*, the head priest of Rajah Sudas. The ultimate basis of the conflict between Vashista and Vishwamitra was the conflict between the culture with which Vashista and his old order were identified and the

Digitized By Khilafat Library

spirit of change embodied in forces which supported Vishwamitra. Mention of this struggle is to be met with in the Rig Ved in a number of places, and here and there in these chapters the grounds of the conflict also are alluded to.

The main point at issue between the two was that Vashista was a devotee of *Asur Varuna*, while Vishwamitra worshipped *Indra*; and it is to be gathered from the Vedas that there was, for many centuries, a continuous tug of war between the cults of Indra and Asur Varuna in which now one seemed to gain the upper hand now the other. One interesting outcome of this was that the followers of both cults, in times of their weakness, took to dissimulation, so that the two gradually assumed forms which were in fact, a confused mixture of the main features of both.

This is the point where Vedic Polytheism changed into Heinotheism, which is Polytheism really but with this difference that the devotee oscilates between two or more gods from time to time in accordance with the requirements of self-interest. Later on Heinotheism deteriorated further into Kathanotheism in which a devotee, while dissimulating to worship one God or gods, also goes to the extent of abusing the rival deity or deities. This peculiar kind of religious degradation is met with for the first time in the period of struggle between the rival cults of the worship of Indra and the worship of Asur Varuna, though the Totemism in both remained as it was, to change later into the 33,303 gods which generally came to be worshipped in the later days.* Finally, however, the worship of Indra prevailed and the other cult was driven into obscurity and impotence.

It is noteworthy that Indra and Asur Varuna do not appear to belong exclusively to the Vedas; in some other lands we come across similar gods which in name and characteristics seem almost identical.

*Shat-pat Brahman, Kand 14, Yajnyvalky Sam Ved; also see *The Evolution of the Idea of God*, by Grant Allan, six penny series.

Digitized By Khilafat Library

For instance Indra in the Vedas is the god of storms and thunder, and in Chaldea we have a similar god called *Imdinger*. Moreover, the etymological exposition of Indra given in the *Nirukta* of Yasik Achariya is such that it brings Indra and Imdinger very close to each other. Thus we have little option but to believe that the two are different names in two different languages of the same deity.

The Vedic Asur seems to be the equivalent of the Ahura Mazda of the *Avestha*, the religious book of Zoroaster, and of the *Assur Maajash* of Babylon. The Sumerian god with characteristics similar to those of the Assur Maajash of Babylon is called *Eeons*. Similarly the Vedic Varuna is the *Varenas* of Greece and the *Urenas* of the Romans. Dr. Grissvold holds the Vedic Varuna to be the god of justice and Indra to be the god of thunder and storms, and of the warrior class. All these considerations have led to a good deal of research beyond the borders of India on the points involved, and a number of views have been put forth with regard to the origin of these gods and the people who worshipped them. Some scholars have held that the Aryans came from Central Asia ; others, that they came from Scandanavia ; while yet others believe that they came from the land we now call Lithuania, etc. Moreover, there is considerable difference of opinion as to whether there were two waves of Aryan invasion or more ? whether the invading host was accompanied by women and children or not ? and so on.

## Original home of the Aryans.

Turning to *the Cambridge History of India*, it is interesting to note the article in its pages by P. Giles for which the title selected by its learned author is "Aryans." Curiously enough, the view stated in this article is that it is confusing to approach the subject under discussion from the point of this name. In other words the word "Aryan" is there on the top of this chapter only as a device to attract the attention of those readers who are interested in the vast

Digitized By Khilafat Library

subject which this word has come to imply: otherwise the name is not a very precise or settled term. In fact Dr. Giles has gone so far as to say that the most important branches of this race are those which speak the Indo-Germanic or the Indo-European languages, and that it would be much better if these could be called by some other more convenient and more precise name. The word suggested by him is *Wiros* and in his opinion the original homeland of this people was somewhere in the region of Bohemia, Austria and Hungary, from where they overflowed in many directions. Though in the course of his article Dr. Giles had no occasion to mention that one wave of immigration from this craddle proceeded towards India, but other scholars who have contributed articles to this book have of course mentioned this. Besides, in the first volume, the chapter on chronology, appended as a sort of index, begins with the invasion of India by the Aryans, of which event the approximate date is given as 2500 B.C.

This is the view generally held by European scholars. Now let us turn to a famous Hindu School. Bal Gangadhar Tilak wrote a book called *The Arctic Home in the Vedas* in which he advanced the opinion that the original homeland of the Aryans was neither Central Asia, Scandanavia, nor Central Europe, but regions of the North Pole. In support his views Tilak produced an imposing array of arguments based upon the Rig Ved and astronomical evidence (*Orion : or Studies in the antiquity of the Vedas*). He said that this evidence led us back to nearly 4000 B.C. and to regions of the North Pole where the story of this virile race began.

For support of his theory Tilak also drew upon the *Avestha*, the ancient religious book of the *Parsis*. On the basis of the evidence deduced from this book he argued that the frigid cold climate, which obtained a grip over the North Pole during the Glacial Periods, forced the Aryans to move out of *Swadesh*, *i.e.*, their native country. But it is not clear from the Avestha

Digitized By Khilafat Library

what direction they took or where went they go after this move had started, though the account implies that before coming to Iran they passed through *Hapt-Hindu*. The Sanskrit equivalent of Hapt-Hindu would be *Sapt-Sindhu*. Hapt-Hindu is an expression of the Zend language, from which, through Pahlavi, it found its way into Persian, which treats it as a compound expression of which the two parts can also stand alone.

Hapt-Hindu means " of seven rivers " therefore, " the land of seven rivers " by suggestion. If we are to believe this view, then, having moved from the North Pole, the Aryans first came into Hapt-Hindu, and found their way into Iran after that. This clearly places " the land of seven rivers " directly between the North Pole and Iran. But unfortunately Tilak, in his book, did not follow this argument to its logical end: he did not settle the identity of this land, though other writers have done so and placed it outside India.

When we turn to a world map we cannot but perceive that India cannot be the Hapt-Hindu which the Aryans occupied when they migrated from *Swadesh* and then in the line of their march moved into Iran. The regions that fall in the line of this march are Siberia, Turkistan, Armenia and the plain extending in the north of the plateau of Pamir; and this is where we must look for the Hapt-Hindu.

In one language spoken in parts of Russian Turkistan there is an expression which seems to settle this question. This expression is *Seminretchenskikrai* which means " region between seven rivers ". Evidently, then, this is the locality where we must look for our Hapt-Hindu. And luckily in this region there is a tract of land that seems to satisfy the conditions of our case. This tract is to the north of the Altai range, bounded by the river Illi in the east, and the Lepsa in the west, with Lake Balkash in the north. The seven streams which flow through this region are (1) the Lepsa; (2) the Baskan; (3) the Oxu; (4) the

Digitized By Khilafat Library
Sarkau; (5) the Beyen; (6) the Karttal; and (7) the Koxu.

This therefore is the land that seems to be the Hapt-Hindu of the Avestha. The expression *aryan-e-bijo* which we come across in the Avestha, of which the Sanskrit equivalent would be *aryanam bijam* (the seed-land of the Aryans) also seems to point to this very region as the original Hapt-Hindu.

It must also be borne in mind that in the empire of Darius (521 to 485 B.C.) one province was called Aria of which the location was the country round Herat. This is the first mention of the word as the name of a country. The Word Arya in the Rig Ved has the meaning of "noble" as opposed to Dasyu (thief) or Das (slave). In the army of Xerxes which defeated Mardonius, 479 B.C., the portion drawn from the region of Herat was called Aria.

It is highly curious and significant that no trace of the word *Hindu* can be found in the languages associated in India with what is now called Hinduism. The word which denotes this race and their religion is foreign to them. And not only that: we cannot find any word in the Hindu languages capable of conveying the wide meaning which the word *Hindu* has come to possess. In this sense the word is manifestly of foreign origin, coming from Zend into Pahlavi and then into Hindi; and the line of its march is evidently the line of march followed by the Aryans.

We must also remember that in Sanskrit and the allied Indian languages there is no word to embrace the entire sub-continent of India as it is known to modern geography. The earliest mention of *Hindusthan* occurs in *Bhavishya Puran* where it is stated that Hindusthan was the land of the Aryas and beyond the Indus was *Mlechasthan*. Earlier than this, in *Vishnu Puran*, the expression used is *Bharat*, which is said to have been situated to the south of the Himalayas and to the North of the sea.

Digitized By Khilafat Library

Another name used for India in ancient Hindu records is Arya-vartt. As to how this name came to be coined and to how many places it has been applied, would easily be perceived from the following quotation:

> "When the legal treatise ascribed to Manu had assumed its present shape about A.D. 200, or earlier, the whole space between the Himalayas and the Vindyas from sea to sea was recognised as Arya-vartt* or Aryan territory. The advance thus indicated evidently was a slow business and occupied a long time. The dark-skinned inhabitants of the country subdued by the invaders were called *Dasyus* and by other names. They are now represented generally by lower castes in the plains and by certain tribes in hilly regions."†

These invaders were the Aryans—tall, with fair skin and regular well-cut features; a warlike people who worshipped Indra. Those subdued by the Aryans were devotees of Varuna and of *Daitya* (demons); and there was a vast difference between the respective cultures of the two races. In time the conflict ended in favour of the Aryans: the cult of Indra worship replaced the worship of Varuna, and Indra annihilated the Daitya (demons), this being the reason, why, among other names, Indra is also called *Daity-ghna*, which means "demon-killer".

## Aryan Religion

How did Indra manage to prevail against the rival cult? What were the gods which the Dravids had been accustomed to worship? What were the characteristics of these gods? and what were the modes of Dravidian worship? These are important questions, but for the purpose of the article in hand it is not necessary to go into these details. Suffice it to say that those interested in these questions should study *The Village Gods of Southern India*, by Whitehead, Oxford University Press, 1916, and *Dravidian Gods in Modern Hinduism* by Elmore, Hamilton, New York,

* See Patanjali's *Mahabhashya* (2 : 4 : 19) for the definition of Arya Vartt.

† *The Oxford History of India* by Vincent A. Smith.

Digitized By Khilafat Library

(reprinted from University Studies of the University of Nebraska).

So much with regard to the struggle between the religions followed by the two races. But the political and religious conflict, from its very nature, also spread into the domains of culture. One name used for Indra is *Pakshasan* which means one "whose rule is good" or "whose way is good". Coming to the question of the culture of Indra worship, the most interesting thing is the weapon, called *vajra*, associated with Indra. This vajra is said to have been made of bone. In the Rig Ved and the Athur Ved there is a mantra to the effect that with his vajra, made from the bone of Dadhichi * Rishi, Indra killed 90×9 (or 90+9) rakshas, *i.e.*, demons. This would seem to indicate that the invaders fought their wars with weapons made of bone. Also it is safe to assume that these weapons must have been superior as compared to those used by the Dravids. In other words the people subdued by the Aryans were Quartzite men who fought with weapons made of stone. †

Now let us return to the Rig Ved and see what light it can throw on the subject under discussion. The first thing that strikes us is the presence of hymns addressed to Varuna.‡ The Rig Ved therefore deals with both cults—that of the worship of Indra, as well as that of the worship of Varuna. The broad conclusions which flow from a study of the Rig Ved may be summed up as follows :

1. A foreign race invaded India.

2. The nations of India were *Nir Nasa*, *i.e.*, noseless, and *Krishn-tvak*, *i.e.*, darkskinned ; while

* See Rig Ved, mandal 1, sukt 84, mantra 13.

† For further details on this point the reader may turn to *Old Chipped Stones of India*, Thacker Spink, Calcutta, 1906.

‡ This would seem to indicate that either the Vedas have been tampered with, or the date of their composition of the Vedas must be placed considerably later than the first clash between the two cults because these hymns, at any rate, can not have found their way into the Rig Ved except at a time when some times even the Aryans took to the worship of Varuna—*Editor*.

Digitized By Khilafat Library

the invaders had fair complexions and were *Su-shipar*, (having beautiful lower jaw).

3. The names of the two races were Dasyu or Das and Aryans, respectively. In the beginning the Dravids predominated in number but gradually, as the Aryans multiplied, they lost even this advantage.

4. In addition to Varuna, *Marut* and some other gods, which would fall in the category of Totamism and Shamanism, were worshipped too; but Indra and his followers worked many wonderous works so that his cult finally gained the upper hand.

5. Agastya Rishi carried the Aryan cult into the south.

Below are some of the hymns from which these conclusions are drawn:

> "I shall keep away from sin and like a slave worship Varuna who fulfills our desires. May the god of the Arya (Banyas) bestow understanding upon us foolish people" (Rig Ved, mandal 7, sukt 86, mantra 7).

> "O Varuna! with a heart full of desires I approach you with regard to my sins. In order to know this I visited the wise people and very nearly all gave me to understand that Varuna was displeased with me." (Rig Ved, mandal 7, sukt 86, mantra 3).

> "O Varuna! what iniquity have I committed that you wish to destroy an old devotee who is so fond of you. O Powerful Lord! be pleased to explain this riddle to me" (Rig Ved, mandal 7, sukt 86, mantra 4).

It is clear from the above that Varuna was a very important deity. In fact the famous German scholar Rudolf von Roth is inclined to believe, on the basis of such mantras, that at one time all over Greece, Persia and India, Varuna held the position of a supreme deity in a polytheistic system of worship. But gradually this cult began to lose vogue till the rival cult of Indra-worship obtained a footing of equal importance and then finally overthrew it. In the Rig Ved, mandal 4, sukt 42, mantra 5, and in many

Digitized By Khilafat Library

other mantras of this sukt, Indra and Varuna are treated on a footing of equality. But in the 10th mantra of this sukt Indra is given the first place. Also, there is evidence to show that there were times when the devotees of both Varuna and Indra were Aryans, while at others both were worshipped by the Dasyus.* Then there came a time when the conflict became so acute and uncompromising that the devotees of one came to be looked upon as enemies by followers of the other. This phase of uncompromising hostility between the two cults was the time of Kaushik Vishwamitra and his triumph over Vashista who was the head-priest of Rajah Sudas. This Vashista was a devotee of Varuna, but Vishwamitra, by means of wonderous works, won Rajah Sudas over to the worship of Indra. Vishwamitra was then made head-priest and Vashista was shifted over to some other office, but the friction between the two continued and Vashista in his fall suffered many insults—was even called *Yatudhan*† (cheat, demon, forgerer). This was more than he could bear and indignantly he called for death upon himself and the curse of heaven if really he was no better than a yatudhan, and prayed that otherwise death and destruction should be the portion, along with his ten sons, of the man who had heaped that insult upon him. The reference in this is of course to Vishwamitra. But the curse proved ineffective and the cult of Indra-worship began to gain supremecy after this event.

Vishwamitra, thereafter, showed many more wonderous works the like of which had never been seen before. To give the reader some idea of the nature of these miracles we give the gist of a story recorded in the Rig Ved, mandal 3, sukt 33, mantra 5 to 7:

Rajah Sudas on one occasion bestowed much wealth upon Vishwamitra. This Vishwamitra loaded into charriots and started on a journey, coming to the

* Rig Ved, mandal 6, sukt 16, mantra 5.

† This word has nearly the same sense as the Angraumanyu (shaitan) opposed to Ahura Mazda in Parsi religion.

Digitized By Khilafat Library

confluence of the *Vipat* (River Beas) and the *Shaturdi* (River Sutlej). He wanted to cross over to the other side but the river was in flood and people laughed at him for thinking that a passage to the other bank was practicable with the river in that condition. Vishwamitra, however, ignored their remarks and prepared to go across. But before doing so he addressed himself to the rivers in these words: "Mighty rivers! please listen to the words of a peaceful man (or a man who prepares soma juice) * and arrest your flow for a while. O ye rivers flowing towards the Indus! look, how standing before you and these people I sing songs in praise of you." The rivers answered: "Having killed *Britra* who could hold the flow of rivers, the vajra-carrying Indra dug us and *Savitra Dev*, of the good hands, brought us here, and we flow on the authority of his order." Vishwamitra then explained the bond that existed between him and Indra, giving good proof thereof; and once more he called upon the swirling current to pause and let him walk across. The rivers then stooped before Vishwamitra as a mother stoops over her child: at one point the swift current halted while the water that already had slipped passed that point, flowed on. A dry passage having thus opened out before him, Vishwamitra went his way while the people watched and wondered.

Little wonder then that backed by miracles of this kind the cult of Indra-worship finally replaced the worship of Varuna. In other words the Aryan cult came to prevail and the cult of the conquered Dravids lost the position it had hitherto held.

---

* In accordance with Dr. Martine Haug's researches it is generally believed that two kinds of intoxicating liquor, called *soma* and *sura*, were freely used in ancient India.

The Zoroastrians of Yezd and Kirman in Persia and the Parsees of India still offer Soma sacrifices. They identify the soma herb with *Asclepias* or *SarCostemma* Chanaky. the Prime Minister of Chandragupta Maurya of Magadh, in his famous book, entitled *Kautiliya Arth Shastra*, says that "Brahmans shall be provided with forests for soma plantation" (see Dr. Sham Shastri's English translation of *Kautiliya Arth Shastra*, Book II, Chap. 2).

See also "Jatak Mala" jatkas, Nos. 55 and 537 and *Shatpath Brahman*, kand 4. Sushrut Sanhitas' description is very interesting and very minute.

Digitized By Khilafat Library

Among the converts that now flocked to the religion of the conquerors there were many who submitted themselves to the authority of Indra, but, they also brought their old deities into the new cult they had adopted, a prominent instance of this being Agastya Rishi. We learn from the Rig Ved that on one occasion Agastya brought forth an oblation intending to offer it to Indra, but it occurred to him that he had better offer it to *Marut*. It appears from the Vedas that Agastya, at one time, was not a very firm devotee of Indra, as on a previous occasion too he had behaved in a similar manner when Indra himself had rebuked him for lack of firmness in these words: "Neither the *havi* of yesterday remained for me nor that of to-day, and the matter of tomorrow is not yet known. You are always wavering like this. The thing that I had taken to be mine has not yet come into my hands." But later on this same Agastya became a great champion of the cult of Indra and introduced it to Southern India.

One among the many names of Indra is *Marutvan*, which means "lord of Maruts." This brings us to the question of the action and reaction of the Aryan and Dravidian cults upon each other which, however, we must leave to some future occasion.

From the ground surveyed in the foregoing pages it seems clear that the people understood to have poured into India about 2500 B.C. were in the Bone Period of culture when they arrived here. They worshipped Indra and called themselves by the name *Aryan*, which means "noble," or "agriculturist." The people already found in India came to be spoken of thereafter as *Dasyu*, or low-born. In the centuries which followed a great deal of inter-mixture took place between the two races, so that a class of mixed blood came into existence forming the great mass of the people. They were given the class name *Krishtya* which in Sanskrit is always treated as a plural noun, like *army* or *class* in English. Certain dictionaries interpret this word to mean mankind, but this interpretation ignores the historical background and cannot therefore be

Digitized By Khilafat Library

accepted. The function of the masses, who were generally of mixed blood, was *Krishi*—to till the soil—and naturally they were called Krishtya after their occupation. The descendants of this class are still to be found in India and many of them carry the old stamp. As in blood, so in the matter of outlook and culture, they are half Aryan and half Dravid.

No wonder therefore that to many people India appears to be a sort of ethnological museum. But it is something more than that : it is also a museum of manners, customs, traditions, and cultures; and the Aryans, from the historical point of view, are as much of foreign invaders in India as the Muslims or the Europeans. That's why in the heading under which this article appears I have referred to them as Indo-Aryans; and the brief outline given above would, I hope, suffice to give some idea to the reader of their religion, the religion of the people they subdued in India, and the religion that resulted from the conflict and the final amalgamation of the two cultures.

Digitized By Khilafat Library

## RELIGIOUS TRUTH IS A GREAT BLESSING

The *Fatiha* is a treasure of Truth and Divine Knowledge. God has, therefore, called it the *Ummul-Kitab*, and its recital in every *Raka'at* of every Namaz has been made obligatoryfor all Musalmans. Thus, this Sura is repeated 40 or 50 times during day and night.

This Sura is a great Truth, and a source of Light; when a man has grasped its real meaning, there is created in him zeal and enthusiasm, and his whole personality undergoes a revolution. Just a little of the "Truth" contained in it, is set out below:—

*In the name of Allah, the Beneficent, the Merciful.*

الحمد لله رب العالمين *i.e.*, "All praise is due to Allah Who is the Sustainer of all the worlds." There is a wealth of Truth and Knowledge hidden in the two words: *Rab* (Sustainer) and *A'alamin* (the worlds); they point to the relation between God and man. *Rab* is the Being who created the heavens and the earth and what is between them, and made them all to serve man. And, this favour is not confined only to one people or to one age; it applies to all people and all ages, and, therefore, God is the رب of all the worlds. Again, He is *Rahman*, which means that God has admitted man to His Grace without his having asked for it. It is up to every man, therefore, to realise this truth and to become a grateful servant of God. Again, He is *Rahim*, which implies that man should try to propagate the blessings of the Great Divine Grace, so that others too might profit by it and God's Greatness might be manifested to the world; and so that man himself might have a great reward from God in return for the effort he made. Again, God is مالك يوم الدين, which implies that He is the Master who rewards His faithful servants, and punishes the disobedient. In order that all human beings should realise the greatness and the sublime

Digitized By Khilafat Library

nature of this relationship between God and man, God sent to every people a reformer. He says in the Holy Quran ان من امة الا خلا فيها نذير *i.e.*, "There has been no people who has not had a Warner" (35 : 24). Again, He says

و لقد بعثنا في كل امة رسولا ان اعبدو الله و اجتنبو الطاغوت

*i.e.*, "Certainly, we sent apostles to all people in order to tell them to render complete obedience to Allah and to avoid the Devil" (16 : 37). Every prophet has been inculcating this true teaching, which proves that all religions and their prophets, before Islam, were true, but the people gradually fell away from the original true teaching and adopted polytheistic beliefs of all kinds. This was the fault of the people, not of their prophets—the prophets certainly were true Messengers from the Almighty; and that is the reason why God has laid stress on belief in *all* prophets. We are not allowed to make any distinction against a single prophet, as the Quran says:

لا نفرق بين احد من رسله

"We do not make any distinction against any prophet" (2 : 285).

As compared with this beautiful teaching the views held by the followers of the other religions seem too narrow to be worthy of man. For instance the Jews believe that from Adam to Moses all prophets were true, but that Hazrat Isa, the prophet of their time, was (God forbid) a pretender; and, the Christians believe that from Adam to Jesus all prophets were true, but that the prophet of Islam, Hazrat Mohammad (peace and the blessings of God be upon him) was (God forbid) not a true prophet. It is in respect of deniers like these that God has said اولئك هم الكافرون حقا *i.e.*, "These are they who are confirmed Kafirs" (4 : 151).

Likewise, even now, the non-Muslims who reject the Prophet of Islam, or, from among the Musalmans, people who deny the prophets of non-Muslims, all of them are subject to this verdict of the Holy Quran.

Digitized By Khilafat Library

How can Muslims, and non-Muslims, deny one another's prophets, when in the Holy Quran, in the Sura *Fatiha*, in the very first verse, God states that He is the "Lord of all the worlds," and when many verses of the Holy Quran point out that every people has had its prophet, and every prophet taught his followers to be the obedient servants of God? The Holy Prophet has said that God regards all his servants as His children; thus, all the people of the world, to whatever race or nation they might belong, are spiritual brothers one to the other. Again, God being the Lord of all the worlds, the relation between God and all His servants is obvious. God has made man the Best of Creation—all the creation of the heavens and the earth He has pressed into the service of man. It is, therefore, incumbent upon every man to be a grateful servant of the Lord and to propagate His Grace so that all the people of the world might be acquainted with the aforesaid Truth, and God's Glory might prevail in the world. God has been sending a Warner to all people and has been making it incumbent upon every man to obey him with all his heart and with all his resources, for this is the special object for which man has been created.

In fulfilment of this object it is the duty of every man, as one spiritual brother to another, to occupy himself in propagating this object, so that all God's creatures might find the way to success both here and hereafter. But it is regrettable that people on the contrary are engaged in denying one another's prophets and in quarelling with one another in the name of religion of which the first purpose is peace. They have thus initiated a campaign of enmity and hatred. An army, we know, consists of hundreds of soldiers, a hundred or two hundred of whom form a separate company which has its own officer, and all the soldiers under their respective officers do a similar military duty. Can a soldier belonging to one company say to a soldier of another company: "Only my company or my officer is genuine and all the others are

Digitized By Khilafat Library

pretenders." No: all the soldiers—of the entire army—and all the officers—are servants of the same Government; all receive the same military training and all have similar duties to perform. Then why should the soldiers of God deny all company commanders except one or two they adopt as specially their own? Similarly, in schools, there are hundreds of students, divided into separate classes; they have their separate teachers. Can a student ever say that only his class and his teachers are *bona fide* teachers and pupils, and that others are mere pretenders?

The same is the case in the matter of religion. God is the Creator and Master of all mankind; He is the Lord of the worlds. The heavens, the earth, the air and water are all divine gifts for the use of all. All are bound by the same law to believe in one God, to render Him complete obedience, and it is to inculcate this teaching that God has sent Warners and divine Reformers to all people, so that no one might have anything to complain against God. He has appointed two Angels who are day and night engaged in recording good and evil words and deeds of every human being; and, after death, every man will receive reward or punishment in accordance with his individual record. How then can any one dare deny the truth of this divine arrangement? The reason, however, for such denial is, only, that people lose sight of the ancient divine arrangement, and that is why whenever people fall into error, forgetting the true teaching of their prophet, God sends His Apostles or Reformers to reclaim them to the true path. But most people regard them as pretenders and reject them. Says God—

ثم ارسلنا رسلنا تترا كلما جاء امة رسوله كذبوه

*i.e.*, "We kept on sending our Apostles one after the other; but, whenever there came an Apostle to any people, the latter always denied him" (23: 45). God, however, as He was Lord of all the worlds, continued to send spiritual Reformers for the guidance of His servants. This divine law is borne witness to by the religious books of all people, and this is a great truth which all men should remember always. For instance:

Digitized By Khilafat Library

The *Bhagwat Gita*, the Holy Book of the Hindus says :—

(1) Whenever there is a decay of Dharma (Religion) O! Bharata and exaltation of adharma (Irreligion) then I myself come forth. For the protection of good and for the destruction of evil-doers, for the sake of firmly establishing Dharma I am born from age to age.

(2) The well-known Christian missionary, Reverend Mr. Bosworth Smith, M.A., writes: "A religion which is not waiting for a revival is waiting till it be swept away." Next he says "Professor Max Muller has remarked with truth that without constant reformation, that is to say without constant return to the fountain-head, every religion, however pure, must gradually degenerate."

(3) In *Seven Baskets*, the sacred scripture of the Buddhists, Lord Buddha says, "After the death of each Buddha (prophet) his religion flourishes for a time and then decays and is at last completely forgotten until a new Buddha appears who again preaches the lost truth of *Dharma*."

(4) The Book of the Zoroastrians says, "There appears in every age a religious Guide who protects the people of his age and ministers in accordance with the will of Yazdan (God)."

Just as the non-Muslims have been going astray, forgetting the original teachings of their prophets, and just as, in order to bring them back to the true path, there was the divine system of sending Apostles or divine Reformers, so likewise in the case of the Musalmans: when they forget the original teaching of Islam—for them too a system of sending divine Reformers was inaugurated and, through the Holy Prophet, God proclaimed:

ان اللہ یبعث لھذہ الامۃ علی رأس کل مائۃ سنۃ من یجدد لھا دینھا۔

*i.e.*, "Surely, at the beginning of every century God will send for this Ummat a man who will refresh its Faith for it." In accordance with this declaration, at the beginning of every century, there has always been

Digitized By Khilafat Library

appearing a divine Reformer or *Mujaddid*, and this system by the Grace of God will continue till the Judgment Day. The Muslim divines refer to this characteristic of Islam with great pride, for, after the establishment of Islam, this system was discontinued in other religions. Now it is maintained only in Islam, and if a detailed treatment of the system, along with the list of divine Reformers of the past, is wanted by anyone, he might examine *Hujajul Kirama*, a well-known work of Nawab Siddiq Hasan Khan of Bhopal.

It should be remembered that the system which God had appointed before Islam among other religions —of sending apostles from time to time—remained in vogue till Islam appeared as a universal religion; but, after the appearance of Islam, the system was discontinued so far as other religions were concerned, and was maintained only in Islam. If any non-Muslim challenges Islam on this point, and if, in accordance with his own book, he should make the assertion that in his religion too divine reformers continue to appear, and if he furnishes proof of his assertion and brings forward such reformers before the public, for such a man there exists a prize of ten thousand rupees from me, which I have held out now for several years. None, however, has so far dared to prove this great characteristic of Islam to be a pretence, or to show that this great merit is to be found also in his religion. This proves Islam to be superior to all other religions of the world.

## Ancient and Invariable Divine Law which Endures till the Judgment Day

Ever since God created the world, there has prevailed an inevitable and an unchanging divine law, namely, that whenever people forget the object of their life; when their hearts are bereft of the fear of God; and when night and day they devote themselves to worldly occupations, and lead sinful lives—of transgression and injustice—God again raises among them a Warner. In the past ages this divine law had prevailed for all nations—a fact which is proved by the accounts of the prophets as narrated by

Digitized By Khilafat Library

the Holy Quran. In the present age, however, all peoples of the world, growing fearless of God, are engaged night and day in the pursuit of sordid aims. The Christian peoples dominate the world to-day; great scientific inventions stand to their credit: but in the matter of religion they have invented the theory of a man born of woman being God, whom they worship; and these people do not confine their errors to themselves—their men and women, spending millions of rupees, are engaged, throughout the world, in propagating this man-made religion of a man-made god. Likewise, the other peoples too are involved in polytheistic ideas—one worships the sun and another the moon; one the fire and another water, a tree, a cow, a monkey or a stone. How can such people fear, or love and realise God when they cannot even *recognise* their Creator? That is why the lives of the great rulers of this age fail to show any sign of the fear or love of God; they pick quarrels with rulers weaker than themselves and embark on wars killing millions of people. To carry this butchery to perfection there have been invented weapons with which a country inhabited by millions of people can be destroyed in a moment. Likewise, the strong nations are night and day engaged in destroying unjustly both the worldly prosperity and the religions of weak nations. One can see the strife which prevails even in India between the Hindus, Muslims and the Sikhs, etc. Or look at the Musalmans of to-day? These, our brethren, have forgotten their lives' object. They may have a formal belief in the existence of God, but they are ignorant of the true God-realisation: most of them are involved in tomb-worship and T'aziyya-worship, etc., and follow polytheistic beliefs and ritual of various kinds.

Thus, all the peoples of this age are caught in the meshes of error. In the past ages, if a people got astray, a divine Reformer was sent to them. In this age, too, therefore, when all the peoples of the world were groping in darkness a great divine Reformer was urgently needed, and, hence, in accordance with this ancient practice, and in accordance with God's attribute of being the Lord of all the worlds and all ages, and in

Digitized By Khilafat Library

accordance also with the appointed law of Islam, at the beginning of this century God raised a great Warner.

Thirteen-and-a-half centuries ago, the world was in a similar condition as it is in to-day. In that age, too, all the people of the world had utterly forgotten the true God whom they ought to have worshipped : they followed a life of sin and transgression. The Arab polytheists of that time had 360 gods—every day a new idol was worshipped as a new god. But those who make idols with their own hands and then worship them, can never have the fear of God in their hearts. They were, therefore, leading an abandoned life of immorality, to which there had been no parallel before —indulging in drinking bouts day and night, committing fornication with mother or sister, plundering the wayfarer—these were their ordinary pursuits. To reform such a sinful people, God sent a great heavenly Reformer in the person of the Holy Prophet Muhammad (peace and the blessings of God be upon him). We know how difficult it is to prevail upon even our own brothers or sons or other dear relations to give up a single bad habit. How difficult must it have been then to transform the whole life of such a sinful people. Yet, God revealed to the Holy Prophet (peace and the blessings of God be upon him) a remedy that turned a "No. 1" sinful people into a first class righteous community, who, progressing further, became the Holy Prophet's Friends, and in moral and spiritual eminence became an example for the world (may God be pleased with them) which is being mentioned always and will continue to be mentioned till the end of time. That remedy was this. God ordered him قم فانذر و ربك فكبر *i.e.*, "Rise! Warn the people and manifest the Glory of thy Lord." This Divine command had a miraculous penetrating power.

What is meant by the Glory of the Lord? This a man can understand only when he acquaints himself with the great divine attributes and power. When he has acquired this spiritual knowledge, he develops in his heart fear of the Lord, and, in the

Digitized By Khilafat Library
presence of this fear, he can never dare to do a sinful deed: he rather tries always to win the pleasure of God. He becomes a righteous person. Thus the ignorant and savage people of the Holy Prophet's time, though at first they opposed him, gradually acquired a correct realisation of God, which completely transformed them: their hearts were illumined, and, they acquired an extraordinary spiritual power. Seeing such a great transformation in themselves, they prepared to sacrifice their lives and properties for propagating this Truth throughout the world. That millions of people have accepted Islam is the result of their zeal for propagation. Likewise, in this age, the great man raised by God applied the same divine and miraculous remedy for the reformation of the world, and just as the Holy Prophet (peace and the blessings of God be upon him) had triumphed before, so the divine Reformer of the time, through following his illustrious Master, scored a great success. The heavenly Reformer of this age, for the manifestation of God's Glory published 80 books in Arabic, Persian and Urdu, of which the essential teaching is that in all matters we shall prefer the Faith to our worldly affairs, and that, just as God's creation in the heavens and the earth is engaged day and night in serving us, so we too should sacrifice our lives and properties in carrying out the Divine Will, till, in accordance with the command of God, we should elect to go through a death even before our natural death. The Holy Quran says: موتوا قبل ان تموتوا *i.e.*, "Die, before death comes to you." Until we can do this, we shall not attain our true spiritual goal of a life of perpetual bliss here and in the hereafter. Though everyone offered opposition to this heavenly Reformer, but, gradually, as people began to realise his teaching, they accepted him, till there exists now an organised community of several hundred thousands which in different languages is propagating the truth of the greatness of God by the sacrifice, day and night, of their physical powers and their financial resources.

# USEFUL RELIGIOUS LITERATURE

Digitized By Khilafat Library

| | Rs. | A. | P. |
|---|---|---|---|
| 1. THE HOLY QURAN PART I—Translation with explanatory notes, size 20×30/8, pages 121 ... | 1 | 0 | 0 |
| 2. THE TEACHINGS OF ISLAM—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Gives a solution of five fundamental problems of human life. An epoch-making book | | | |
| Bound, size 22×20/16, pages 191 ... | 0 | 5 | 0 |
| Unbound, size 20×30/16, pages 198 ... | 0 | 2 | 0 |
| 3. THE LODE STAR—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah. Deals with the great reformation brought about by the Holy Prophet among the illiterate, uncultured Arabs which made them the teachers of the world in social matters, polity and ethics. Size 17×27/28, pages 84 ... | 0 | 4 | 0 |
| 4. AHMADIYYAT OR THE TRUE ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. This book deals in a simple and lucid manner briefly but fully and completely with all the different aspects of the teachings of Islam and Ahmadiyyat. A compendium of the Quranic teachings. | | | |
| Bound, size 20×30/16, pages 433 ... | 2 | 0 | 0 |
| Unbound, pages 456 ... | 0 | 10 | 0 |
| 5. THE TRUTH ABOUT THE SPLIT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A survey of the causes that led to the split which occurred in the Ahmadiyya Community on the death of Hazrat Maulana Noor-ud-Din, First Successor of the Promised Messiah. Size 20×30/16, pages 376 ... | 1 | 0 | 0 |
| 6. A PRESENT TO KINGS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. An epistle to H. E. H. the Nizam of Hyderabad dealing with the claims of the Founder of the Ahmadiyya Movement and with the proofs and arguments that support them. Size 20×26/8, pages 90 ... | 0 | 12 | 0 |
| 7. A PRESENT TO THE PRINCE OF WALES—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. A booklet presented to the Duke of Windsor when he visited India in 1922 as the Prince of Wales. In Biblical language the book beautifully deals with the subject that the present is the time for the much-awaited Deliverer of Humanity to appear. Towards the end a passionate appeal has been made to the Prince to accept Islam. | | | |
| Bound, size 20×30/16, pages 103 ... | 1 | 0 | 0 |
| Unbound, pages 120 ... | 0 | 5 | 0 |
| 8. AHMAD THE MESSENGER OF THE LATTER DAYS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community, Qadian. A booklet on the life and character of Ahmad, the Promised Messiah. | | | |
| Bound, size 17×27/8, pages 86 ... | 0 | 12 | 0 |
| Unbound, pages 68 ... | 0 | 3 | 0 |
| 9. THE AHMADIYYA MOVEMENT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. A resume of the teachings of Ahmad with a brief history of the Ahmadiyya Movement. | | | |
| Bound, size 20×30/16, pages 100 ... | 0 | 8 | 0 |
| [illegible] | 0 | 4 | 0 |

A pamphlet briefly dealing with the teachings of Islam about salvery and exploding the unfounded charge that Islam perpetuates this human institution, size 20×30/16, pages 90 0 5 0

11. THE HADITH—By Maulvi A. R. Dard, M.A.

A booklet on the importance of *Hadith*, and its place in Islamic theological literature, size 30×30/16, pages 112 ... 0 6 0

12. THE FAMILY OF THE FOUNDER OF THE AHMADIYYA MOVEMENT—Compiled by Sufi Abdul Qadir, B.A., and revised by Mirza Bashir Ahmad, M.A.

It is a brief history of the family of the Holy Founder of the Ahmadiyya Movement, size 23×30/16, pages 64 ... 0 5 0

13. A MESSAGE OF PEACE—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah.

The pamphlet contains valuable suggestions as to how peace among different Indian communities can be established on a sound basis, size 20×26/8, pages 40 ... 0 1 0

14. POLITICAL SOLIDARITY OF ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A pamphlet showing to the Indian Muslims the way how to become a united, disciplined and well-knit community, size 20×26/8, pages 20 ... 0 1 0

15. ISLAM AND OTHER FAITHS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Containing a comparison between the teachings of Islam and other faiths, size 20×26/8, pages 52 ... 0 2 0

16. A MESSAGE FROM HEAVEN—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A call to the Western people to Islam, size 17×27/16, pages 44 ... 0 1 0

17. HINDU-MUSLIM PROBLEM AND ITS SOLUTION—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Contains workable suggestions to bring about permanent communal peace and amity, size 17×27/8, pages 44 ... 0 2 0

18. THE MUSLIM PRAYER—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A brief description of the Islamic form of worship containing photographic illustrations of the different postures and genuflexions, size 17×27/8, pages 50 ... 0 2 0

19. SOME SUGGESTIONS FOR THE SOLUTION OF THE INDIAN PROBLEM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A scholarly and comprehensive survey of the Indian political problems and their solution, size 20×30/16, pages 464 ... 2 0 0

20. A REPLY TO MR. K. L. GAUBA'S QUESTION PROPOSED TO BE PUT IN THE ASSEMBLY—By Maulana Sher Ali. A small pamphlet refuting the charge that the Holy Founder of the Ahmadiyya Movement used abusive language with regard to the leaders of other communities, size 20×26/16, pages 16 0 1 0

Digitized By Khilafat Library

21. EXTRACTS FROM THE HOLY QURAN—Size 20×30/16, pages 404 ... 0 12 0

*Can be had of :* THE MANAGER